

THE ARMY'S JUBILEE SPECIAL NUMBER

THE WAR CRY



AND OFFICIAL GAZETTE OF THE SALVATION ARMY IN CANADA AND NEWFOUNDLAND.

International Headquarters:
101 Queen Victoria St., London, E.C.

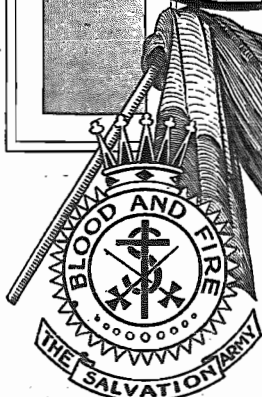
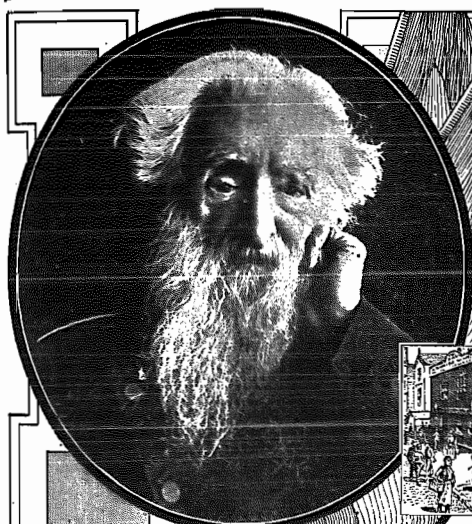
WILLIAM BOOTH, Founder.
BRAMWELL BOOTH, General.

Canada West Headquarters:
Confederation Life Bldg., Winnipeg

No. 1,828. Price Five Cents

TORONTO, OCTOBER 25, 1919

William Eadie, Commissioner.



1865 - 1919

Our Founders—The Late General and Mrs. Booth

THE ARMY'S SPREAD
AROUND THE WORLDAnd Some of the Important Dates
in its History

- 1905 Rev. W. Booth commenced Mission Work in East of London.
- 1906 Scotland.
- 1907 The name of the Christian Mission was altered to the Salvation Army and the Rev. W. Booth assumed the title of General.
- 1908 First Corps Flag presented by Mrs. Booth.
- 1909 First number of "The War Cry" issued.
- 1910 First Army Band formed at Canest.
- 1911 United States.
- 1912 Australia and France.
- 1913 Headquarters of the Salvation Army opened in Queen Victoria Street, Switzerland, Sweden, India, and Canada.
- 1914 South Africa, New Zealand, and Iceland.
- 1915 Women's Social Work inaugurated.
- 1916 First International Congress held in London.
- 1917 Self-Denial Week inaugurated.
- 1918 Italy, Holland, Denmark, and Zululand.
- 1919 Norway, Argentina, Finland, and Belgium.
- 1920 Catherine Booth promoted to Glory.
- 1921 Uruguay.
- 1922 West Indies.
- 1923 International Congress held in London, England.
- 1924 Java (Dutch India).
- 1925 Japan and British Oceania.
- 1926 The Founder opened the American Senate with prayer.
- 1927 King Edward VII. received the Founder at Buckingham Palace.
- 1928 Third International Congress opened in London.
- 1929 Panama.
- 1930 Freedom of the City of London and the City of Kirkcaldy conferred upon General William Booth, also the degree of D.C.L. Oxford.
- 1931 The Founder received by the Emperor of Japan.
- 1932 Korea.
- 1933 The Army commenced work among the lepers of Java.
- 1934 International Social Council in London.
- 1935 The late General's last public appearance—his 83rd Birthday Celebration in the Royal Albert Hall, London.
- 1936 General William Booth lays down his sword—August 20th.
- 1937 Appointment of William Bramwell Booth (Chief of the Staff) as General announced.
- 1938 Mothers' Hospital in Clapton opened by H.R.H. the Princess Louise.
- 1939 The General's first Canadian and American Campaigns.
- 1940 International Congress opened in London.
- 1941 King George V. received the General at Buckingham Palace.
- 1942 The General dedicated first Motor Ambulance Unit for service among the troops.
- 1943 Russia.
- 1944 Upper Colony in Sumatra opened.
- 1945 Inauguration of Life-Saving Guards Organization in London.
- 1946 British Honduras, China and Burma.
- 1947 The General, at the British, dedicated a second Motor Ambulance Unit for the Eastern Front and handed a cheque for £2,500 (\$10,000) to the British Red Cross Society, as a subscription from the Salvation Army for a third Unit for the Western Front.
- 1948 China.
- 1949 Army Commissioner Hoggard appointed first Territorial Commander for Scotland.
- 1950 The Order of the Founder created by the General.
- 1951 Wales and Ireland constituted sub-Territories.
- At the 54th Anniversary of the Women's Social Work at Westminster the President of the Local Government Board announced a grant of £2,000 (\$10,000) from the British Government towards the Army's Maternity Work. This is the first State Aid received by the Army in Britain.
- The General held great Peace Thanksgiving Celebrations in the Royal Albert Hall, London, and in various Provincial centres.

What Hath God Wrought!

HALLELUJAH!

In 1865 General William Booth stood alone
on Mile End Waste

LATEST INTERNATIONAL STATISTICS

| | |
|---|------------|
| Countries and Colonies occupied by the Salvation Army | 63 |
| Languages in which Salvation is preached | 40 |
| Corps and Outposts | 9,859 |
| Social Institutions | 1,231 |
| Day Schools | 658 |
| Naval and Military Homes | 22 |
| Officers and Cadets | |
| Field and other Work | 14,045 |
| Social Work | 3,329 |
| Persons without rank wholly employed | 17,374 |
| Local Officers (Senior and Young People's) | 6,291 |
| Bandmen (Senior) | 63,464 |
| Bandmen (Young People's) | 24,477 |
| Songsters | 4,270 |
| Corps Cadets | 21,614 |
| Number of Periodicals published | 14,316 |
| Total copies per issue | 80 |
| | 1,184,652 |
| MEN'S AND WOMEN'S SOCIAL WORK | |
| Shelters and Food Depots (Men) | 70 |
| Shelters and Food Depots (Women) | 9 |
| Food Depots (separate) | 4 |
| Hotels for Working-men | 175 |
| Hotels for Working-women | 24 |
| Total Institutions | 282 |
| Total accommodation | 27,590 |
| Beds supplied during the year | 6,647,770 |
| Meals supplied during the year | 12,806,943 |
| MEN'S INDUSTRIAL INSTITUTIONS | |
| Homes | 125 |
| Elevators | 13 |
| Workshops | 24 |
| Wood Yards | 31 |
| Total | 193 |
| Accommodation | 7,174 |
| Men supplied with work (temporary and permanent) during year | 104,871 |
| LABOUR BUREAUX | |
| Branches | 119 |
| Applications during year | 187,123 |
| Situations found during year | 137,791 |
| PRISON-GATE WORK | |
| Homes | 20 |
| Accommodation | 650 |
| Ex-Criminals received during year | 2,805 |
| Number passed out satisfactory | 2,352 |
| INEBRIATES' HOMES | |
| Branches | 11 |
| Accommodation | 348 |
| CHILDREN'S HOMES | |
| Branches | 55 |
| Accommodation | 2,959 |
| Creches | 29 |
| Industrial Schools | 22 |
| Accommodation | 1,555 |
| WOMEN'S INDUSTRIAL HOMES | |
| Branches | 117 |
| Accommodation | 3,683 |
| Women received during year | 6,876 |
| Passed out satisfactory | 6,272 |
| MATERNITY HOMES | |
| Branches | 31 |
| Accommodation | 812 |
| Farms | 35 |
| Slum Posts | 159 |
| Other Social Institutions, including Hospitals, Village Banks, etc. | 158 |
| Total number of Social Institutions | 1,231 |
| Total number of Officers and Cadets engaged in Social Work | 3,329 |

A MANY-SIDED
WORK OF MERCY

- Among the branches of the Social Work which are now in operation in various parts of the world are the following—
- (a) For the Suffering, we have—
1. Children's Free and Parting Breads.
 2. Cheap Food Depots.
 3. Special Relief Funds for cases of Special Distress.
 4. Old Clothes Depots for Slum Families.
 5. Poor Men's Hotels.
 6. Cheap Grain Stores.
 7. Famine Loan Fund for Destitute Indians.
- (b) For the Drunkards, we have—
1. Drunkards' Brigades.
 2. Midnight Drunkards' Brigades (or use also in any sudden emergency—Fire, Flood, etc.).
 3. Drunkards' Rescue Bureau.
 4. Homes and Colonies for Inebriates—Men and Women.
- (c) For the Paupers, we have—
1. Workhouse Refuges.
 2. Pauper Colonies.
 3. Pauper Transportation.
- (d) For the Unemployed, we have—
1. Labour Bureaux—Men and Women.
 2. Industrial Homes.
 3. Labour Wood Yards.
 4. Police Court Work.
 5. Factory Work.
- (e) For the Homeless, we have—
1. Midnight Scouts.
 2. Shelters for Men and Women.
 3. Metropoles.
- (f) For the Criminals, we have—
1. Prison Visitation.
 2. Prison Cook Work.
 3. Prison Gate Work.
 4. Probationary Officers.
 5. Correspondence Bureau.
 6. Ex-Prisoners' Homes.
 7. Criminal Settlements.
- (g) For the Orphaned and the Daughters of Shame, we have—
1. Visitation of Streets, Brothels, Yohi, wards, Clubs, etc.
 2. Midnight Meetings.
 3. Receiving Homes.
 4. Rescue Homes.
 5. Industrial Homes, Laundries, etc.
 6. Service Girls' Brigades.
 7. Maternity Homes.
 8. Investigation and Detective Department.
- (h) Run Work. We have—
1. Visitation.
 2. First-Aid Brigades.
 3. District Nursing.
 4. "Parquet of the Poor" Aid.
- (i) For the Sick, we have—
1. Visitation.
 2. Hospitals.
 3. Dispensaries.
 4. Village Dispensaries.
 5. Leprosy Colonies and Hospitals.
 6. Maternity Homes.
- (j) For the Aged, we have—
1. Evantide Homes.
- (k) For the Young, we have—
1. Homes for Neglected and Wayward Boys.
 2. Homes for Neglected and Wayward Girls.
 3. Homes and Colonies for Boys.
 4. Day and Industrial Schools.
- (l) For the Lost, we have—
1. Inquiry and Correspondence Bureau.
 2. Legal Assistance.
- (m) Preventive and Protective Work for Young Girls. We have—
1. Servants' Homes.
 2. City Refugees.
 3. Theatrical Girls' Homes.
 4. Registries.
 5. The International League for the Protection of Women and Children.
- (n) Anti-Bulldoze Bureau. We have—
1. Advice Department.
 2. Loan Department.
- (o) Land Schemes. We have—
1. Immigration.
 2. Extreme Colonization.
 3. Colonization over the Sea.
 4. Land and Farm Colonies.
 5. Small Holdings.
- (p) For Soldiers and Sailors, we have—
1. Naval and Military Homes.
 2. The Naval and Military League.
- (q) Deep Sea Brigades. We have—
1. Wireless Stations.
 2. Life-boat.
- (r) People's Palaces and Salvation Army Hotels.
- (s) Working Colleges.
- (t) Missions.

PRAISE GOD FOR THE SALVATION ARMY!

For Fifty-Four Years a Living Force Stirring All the World to Action
for the Glory of God and Betterment of Mankind
and Its Best Time Still Ahead

FIFTY-FOUR YEARS AGO there was no Salvation Army. The statistics and particulars given on the opposite page will help one to form some little idea of the extent of the development of faith and works, for the glory of God and the betterment of mankind, that has followed the consecration of William and Catherine Booth half a century ago.

Speaking at the London celebration of the Jubilee in the Royal Albert Hall, the General said: "I feel that we have occasion especially to praise God both for that which is past, and for that which we realize the future holds for us!" Great as is the occasion for saying Hallelujah! over the past, the reason for rejoicing which is greatest of all is that the Salvation Army is not some vast monumental edifice, the building up of which has given the world something which is a joy to contemplate and which may last, as it is, a complete and perfect building, for centuries to come, but that it is a living organism. Much as has been done, and as quickly as one door of opportunity has been passed, more and more work, oft-times of the most unexpected character, is thrown upon it, and further doors in altogether unanticipated directions, open before it.

THE VITALITY of the Salvation Army has been demonstrated not only by its having survived in robust health the fiery trials within and strenuous buffetings without which marked its earlier days, and the even more dangerous and insidious temptations of later and easier times, but by the life it has created wherever it has gone. Compare the condition of things in the Churches and in the sphere of Philanthropic work as it was before the advent of the Army almost anywhere, with what it is to-day. Nay, go beyond that; compare the present-day attitude of those in authority towards the poor and unfortunate; see how prisoners are dealt with; note the trend everywhere to look upon even the criminal in the light of a subject for every possible effort to bring about reformation, instead of an outcast who must not only be vindictively punished, but for ever afterwards branded as an evil-doer. We do not claim that nothing was done, nor would have been done without the Salvation Army, but under the Hand of God the Organization has been used to create in public consciousness such a conviction of man's duty to man, that the whole civilized world has been stirred to action.

NO REFERENCE to our Jubilee could be complete without a tribute to the man under whose hat, as he used sometimes smilingly to say, the whole Salvation Army at one time was to be found. We cannot do better than again quote from the Jubilee address of the General—

There must be in the mind of us all many thoughts, the first of which, perhaps, concerns our dear old General. Every day of my life I am increasingly conscious that he was a man raised up by God for the accomplishment of a work purposed in the mind of

God Himself. And looking back upon the history of the Army and recalling something of the struggles of the early days, I realize how God not only wonderfully called him to that work, but as wonderfully sustained him in carrying it forward.

Going a step further, I should say that there were two guiding ideas which, more than any others had to do with the work he accomplished for the world. First—it was firmly fixed in his mind that the lost can be saved, and, second, that the saved can be made into saviours of others! (Volley.) And if you were to ask me from what single spring of purpose and thought the Salvation Army sprang, next to the inspiration of the Holy Spirit, I should certainly say it came out of those two paramount convictions.

How remarkably, also, he exploited what I think is the New Testament idea of religion—that it should be a fighting religion! From first to last he stands before us as an example of whole-hearted and desperate fighting for God, for the suffering, the poor, the lost, and the forgotten.

If anything marks out the story of his life above other things, it is what he expressed at nearly the end of his earthly course—that while there was a suffering soul remaining, he would fight for that soul; and while there was a lost woman, he would fight for that woman; and while a drunkard still lived, he would fight for that drunkard; and while a criminal remained in the prisons, he would fight for that criminal.

IT WILL BE the desire of every Salvationist, and, indeed, of the many friends of the Organization who not only approve its work and its outcome, but like to look deeper and to understand the principles that underlie it, to have, as the contribution of "The War Cry" to the Jubilee celebrations, a statement of these which shall be as complete and authoritative as possible. During the course of the past few months the General gave to a representative of our British contemporary a series of interviews in which he dealt with this aspect of the rise of the Organization. We feel we cannot do better than collect within the pages of our Jubilee Number these Interviews. We have, therefore, a "War Cry" which is unique because it may be said to be entirely the General's, and is certainly so because the articles it contains are thus contributed by the greatest living authority, by virtue of his knowledge of them from the beginning, of the subjects that are dealt with.

FOR THE BENEFIT of those of our readers who may not be in close touch with Salvation Army affairs it should be explained that while 1915 was the actual year of the Jubilee of the Salvation Army, celebration of the event was deferred until after the war.

I.—WHY A JUBILEE CAMPAIGN

"MY IDEA for the Jubilee Campaign is to make it a special occasion and opportunity for praising God. Like a directing hand, it must point to God all the time, and in everything that is undertaken. I want the Army everywhere to turn in all simplicity and sincerity, towards the Throne, and with humility and recollectiveness thank and adore our Lord for what He has done."

It was the General who was speaking, and although the subject upon which the interviewer had requested enlightenment on behalf of "our" readers probably focused up before our Leader's mind much as he has mentioned of many aspects, his conception of the purpose of the memorable event was clear and defined. No danger here of a "false start!" He continued—

"I expect that we are going to make to the world a true presentation of the Army's work, and that we are going to do it in the most outspoken, demonstrative, sensational, if you like, manner much as we can manage. But that is not the first object—which is a full and unreserved recognition of the fact that 'It is He who hath made us and not we ourselves.' Then, General, I take it that Salvationists,

no more than the public, can properly estimate the causes for gratitude and thanksgiving without at least some close acquaintance with the Army's past?"

"Exactly! It is when one looks back not only at the birth and growth of the Movement as a whole, and at some of the external difficulties which have been surmounted, but at the extraordinarily adverse conditions, especially of the first twenty years, that one must see the presence of something greater than

glowed. Rapidly he was re-living the stirring episodes of the Organization's past. Questions were scarcely needed to draw forth the treasures of his experience.

"But I feel," he said, "that, after all, those outward difficulties which were so present with us, and which are still so moving to hear about—such as slanders and mobs and persecutions and poverty—were comparatively small by the side of the difficulties which were within the people themselves who planted the young enterprise. Though there is no doubt whatever that William Booth was called by God to do this work for God, there is no evidence to show that he learned much about it until he came actually to do it. Thus you had in him, and in Mr. Booth, and those immediately around them, all sorts of prejudices to remove and ancient shibboleths to dispense with.

WOMEN PREACHING

"I shall never forget the rebuke I received the first time I put up a girl of tender years to speak for Christ in the street. I was told that this was really 'beyond anything,' and I know that I felt I was assuming a tremendous responsibility! Sincere people, you see, trying to walk a new road, but having to make that road before they walked on it. Shocked by slanders which we soon saw that God approved, we realized something of what had to be overcome in us!

"Again, there was the matter of women preaching. With the exception of my dear Mother and one or two Quakers, few if any women had ventured thus far. It was considered a most outrageous thing, particularly to go to speak at street corners and public resorts. A woman to stand up and talk to men! she was put down at once as a questionable character, an objectionable person altogether. Be sure that our Founders shrank just as much as anybody else from the supposed intrusion upon traditional modesty and womanly delicacy. It was not merely that the men concerned were accused of being under religious government, or charged with getting their living by the toil of the women—that was external, and though painful, it ceased before long—but it was this inward perplexity as to whether it was the best method—whether it was right.

"Further—there was a more subtle difficulty still. While earnestly seeking the mind of God, perceiving the vastness of the need; conscious that even a slight knowledge of

Jesus Christ's Salvation could change the whole disposition of human lives; and realizing the possibility that the measures which had achieved what we had already seen in London could do something everywhere—we felt on the other hand the intense desire to make a people who probably could never be a very numerous people, but who should be in the highest sense of the term the intimate people of God, kept utterly separate for Him. This limited view of what we might aim at was



MR. GENERAL BOOTH

most attractive because of our own personal experiences, and yet the other view—that of going out after and influencing the vastly greater number—in short, influencing the whole world—prevailed. Reflecting on it now, will anyone say, that the right course was not taken?"

After a pause, the General added: "It was like building your aeroplane while you are flying! Notwithstanding all, this new thing life grew up in an atmosphere favourable to it, like a mushroom but in an atmosphere that was unfavourable, and it triumphed! This makes me so certain that the Hand of God was on us. That the formation of the Army was due to no human inspiration; but that it came of a Divine impulse, that it was born of the Divine Spirit."

The General passed swiftly on to another consideration.

"The Army has been remarkably helped to accomplish its work by its ability to throw off what did not help it—to really leave the things that are behind. I do not say that it has always been able to do this as rapidly as it might have done, but that even now it has thrown off everything that it ought to throw off, but taking those first twenty years, look at the freedom which it obtained in regard to much that was associated with the unfruitful religious life of the world.

BROKE THROUGH SOLEMNITIES

"Note how the Army broke through the unnatural solemnities of religious worship and service. It may be said by some that here and there we have approached the region of irreverence. Perhaps so; but never mind, look at the tremendous gain represented by freedom from the stiffness of ordinary religious work, the mannerisms, the affected intentions

(Continued on Page 12)

II.—EARLY STRUGGLES AND TRIUMPHS

Some Fascinating Episodes—Methods Adopted for Reaching People—How Helpers Were Obtained

"YOU were speaking," the interviewer reminded the General, "of the peculiar and adverse conditions, both internal and external, confronting the Army at the start."

"Yes, and I would like to add a little to what I have already said on that subject. There is so much in the past that should encourage and inspire us for the present and the future, and that has a bearing even upon today's problems and difficulties. Perhaps the most serious consideration facing us in those very early years was how to attract the attention of the people. It is almost impossible for us to realize now the cold, stony indifference of the masses with regard to religion that then prevailed. On the one hand, we were despised by the formal religionists because we gave free breakfasts, had a maternity club, we were run after by the 'spongers' who scented loaves and fishes; on the other, the rather better class of workmen sneered. 'Oh, if I'm going to have religion at all, I'll go to church for it—I won't have this miserable thing that's running about the streets!'

WE PEGGED AWAY

"This is not to say that from the beginning the old General was not in himself an attraction, but I have heard him preach mightily to not more than two hundred people in Poplar and Limehouse and Bethnal Green. The problem of getting at the people in bulk was the problem."

"And how was it solved, General?" "We pegged away! We used the few folks we had to secure more. The Soldiers—and I include myself among them—did the bulk of the advertising. I myself had a bill-sticking outfit, a pair of sandwich-boards, and a hawkers' license. This latter enabled me to hawk the Mission magazine, its Song-book, and so forth in places where meetings were forbidden. My method was to read a bit, explain it, and make a dash for the people's souls. Then when I saw a policeman coming I would say, 'Here you are! One penny! Who'll buy! And then begin the same tactics again. Of course I sold courses of lectures and gave announcements on the pavements, and go from house to house proclaiming our message.

"Ah, how we valued every convert we won! How highly we thought of a congregation of fifty or sixty! How we toiled with them, struggling for the Salvation of the last man to turn in! How I used to have to see a great outpouring of that spirit of personal attack upon our Soldiers all over the world in these times!"

OPEN-AIR FIGHTING

"You used other special means, General, for attaining your purpose?"

"Several, one of the most effective being our Open-air fighting, for the practice of which East London was specially favourable. We took in the side-streets, one coming into the big, the churches for certain meetings, partly because the rabble made processioning so difficult. Even this helped us, for it drove us more into the back streets, where we got the people to listen. When these meetings were broken up, as they frequently were, especially in Whitechapel and Stepney, they merged into a general scuffle, and we went for personal attack, until we could resume once more. And I must say this: that we never left those dirty streets without somebody having been helped. 'People would come out of their houses and say, 'Sound and is it in there will you come and speak to them?' Or, 'There is trouble there; can you do anything?'

"You must remember that at this period we had no Bands, and indeed no instrumental music, beyond an occasional fiddle. But everybody sang and sang and sang! And this feature was exceedingly attractive. As I said

before, our tunes were often well-known popular melodies, in which all could join, though they might not know our words. I remember one procession, for example, in which my dear father was leading. We started our song to the tune of 'Grandfather's Clock,' and we were taken up wholesale, creating a tremendous stir and attracting many fresh folks.

MADE PEOPLE HAPPY

"Then no small factor in our making headway was the happiness of our people. The smiling faces, the freedom of greetings, the 'Hallelujahs'—often insisted in anything but the right place—all served to indicate a form of religion that made people really happy. The same characteristics marked our indoor meetings—although early on we had but three or four Halls—so that people came to realize that here religion could find natural expression. If they were glad, they could laugh; if they wished to rejoice, they could clasp their hands; if they felt sad, they could weep. Thus, little by little, we won our way."

"I must not forget another powerful influence in our favour—the persecution endured by the converts. Many cruelties were practiced both on men and women because of their religion, but their brave and consistent attitude under suffering was turned to good account in arousing the wonder and curiosity of those around. The people wanted to know: what it was that produced this amazing kind of person, who, for the sake of an idea, would be hammered and smashed, and yet not yield or retaliate. Some of the persecuted were men working at the docks or in the big railway centres, and the way in which they bore ill-usage for Christ's sake resulted in the winning of many of our trophies. Not only were our people bullied, but they lost their situations, were turned out by their landlords, tradesmen would not trust them, miscreants dismissed servant girls, and the young men often sustained injury of a serious character.

SOMETHING IN IT

"This, as well as our following-up of individuals—going down to the public houses and slake alleys and music halls after them, lying in wait for them as they came from work, finding them out in their misery and drunkenness, attending their neighbours and produced a growing impression that after all there must be something good in this 'noisy crew.'

"Extensions came, and they came about in much the same way as to-day. Amongst those who got saved were people perhaps from a

distance. These at once desired to establish the Army work in their own neighbourhood, and they began in an irregular and unrecognized way to hold meetings and raise up a group of kindred spirits. Thus it became the Founder's aim to appoint somebody to take charge of these isolated groups, and he called for Evangelists—either men or women.

"Here arose another of our great difficulties. We had not then learnt, as we have since done, that men and women in their first love to Christ are often better for this pioneer work than others who have had a long probation and become set and cautious. So my father had to look towards the religious societies for some at least of his helpers, and no doubt he recruited from them some valuable material. This is apparent when we remember such worthies as Dowds, Ridgell, Corbridge, Pearson, Thomas, and others.

BECAME THE BRIDGE

"Having got helpers, though, our perplexities were not ended. Here were these men of varying abilities and temperaments, strangers to each other, and with prejudices and shibboleths to shed, to be taught and trained for this great undertaking. Only gradually could they be developed and equipped, and perhaps this, too, was all in the good order of God for the Army's proper formation and advance. Yes, the Lord was wonderfully in all this, and it was He who touched the hearts of these men to leave their friends, quarrel with their prospects, and throw in their lot with a little, unknown Mission that was ruled more or less autocratically by this strange and extreme man! What is more, in a marvellous way they ultimately became the bridge between the Christian Mission and the Salvation Army.

"Looking back upon those times I see how wonderfully the living soul of the Movement was there, although it found expression in ways different from those which obtain to-day. And my hope for the future is this—that that living soul will continue to find expression in such ways as will meet altered conditions and requirements.

"Yes, I am confident that this living spirit of the Army will persist in finding expression whether in Russia, in the Balkans, China, the United States, Australia, or elsewhere! I see as I look back—and must not ever Salvationist see?—now, without there being any particular design in our own minds concerning this Movement, there was all the time a great and wonderful design in God's mind. To Him be praise and glory and honour!"



THE GENERAL

any human power. Why, the Army, in the task it set out to do, was a contradiction—an anomaly! It was a kind of burning bush, in that it flourished in the very flames that ought to have consumed it. It lived by those very things it had to condemn and denounce and smash up! Just think. Its unselfishness rebuked the selfish; its aggression and outspokenness offended the formal religionists; its happiness was a condemnation of the drab Christianity which was so predominant in those days.

"Or, take this: That for years after the Army started, the Founder had to recruit his Evangelists from some of the churches—and I got some valuable men, too. Yet all the time he was in diametrical opposition to many of the views of those very churches as to carrying on a religious crusade. So that it came about that we were continually struggling in an atmosphere that was not only unfavourable, but actually opposed and unnatural to us.

WOULD HAVE WITHERED IT

"Ought we not to praise God, then?—that the thing did not die of the frosts which always settled in the neighbourhood of the religious critics, and that, on the other hand, it did not perish owing to the scorching hatred of those who resented the idea of common people being appointed as teachers, and who denounced the dear old General and the Army together for daring to set up domestic servants—and women at that—and bricklayers, and labourers, and factory hands to preach the Gospel of Christ. If they could—and they did their best—they would have withered the little growth before it was capable of standing by itself."

The use of an old phrase must be pardoned—the General had waxed to his subject. Memory had its victory lights, and his eyes



The First Salvation Army Headquarters, Whitechapel Road, London



The Birthplace of the Salvation Army

The Founder addressing a meeting at the Tent in the Quaker Durist-Ground, Whitechapel

III.—THE ARMY'S DISTINCTIVE TEACHING

Glorious Truths of Salvation Upon Which the Movement is Founded—Every Member a Responsible Soul Winner

WHILE the Salvation Army is neither creedless nor creed-ridden—while it never of deliberate intent rejected a creed or set out to invent a brand-new one—it yet claims to possess a creed of unsurpassed simplicity, beauty, and power! Compressed into a precious couplet and proclaimed the world around, it declares:

His Blood can make the vilest clean,
His Blood avail for me!
That was the creed of Mile End Waste. It is the "theological" gem of the Army's Jubilee pronouncements.

SURE FOUNDATIONS

Though "The War Cry" representative was conscious that an interview, with limits of time and space, is scarcely the most suitable medium for the adequate setting forth of doctrines and beliefs, the General was good enough to indicate the sure foundations of the Army's Faith and to name some of the incontrovertible Truths upon which its Appeal to Humanity is based.

"In all these records with which you have favoured us, General, you say that the distinctive teaching of the Army has played a large part in promoting the success with which God has crowned its efforts?"

"Yes, I do not hesitate to assert that nothing has happened in the history of Christianity which has more vividly illustrated Jesus Christ's saying, 'The Truth shall make you free.' From beginning to end, in sure and storm, the Army has held fast to certain vital truths, or, as we sometimes call them, Doctrines. Looking back, this appears all the more striking because from the very inception of the Movement we have been accused, right and left, of being set out to teach our own and not the truths of God. Even to this day, indeed, I am positively amazed to hear one set of critics deploring the fact that we fail to teach the foundation truths, while I regularly hear another set applaud us to the skies because we have no creed and are free from all the 'trammels' of theology! Now I contend that, after the Apostles, we have probably been the greatest teachers ever raised up by God for the instruction of the common people—the mass, that is, who knew nothing of vital religion, and for the enlightenment of those who, before God's message reached them through the Army, were altogether in the dark."

WIDENED AND DEEPENED

"And the Army teaching, from the start, was the same as it is to-day?"

"Except that in some respect the apprehension of the truths taught has widened and deepened. Quite early on in the development of the Organization the leaders came to a large place themselves in regard to the experience and teaching of Salvation. Commencing with more or less of the limited view of a personal Salvation which had no doubt been common in the sphere in which they moved, and powerfully convinced of the unlimited possibilities of the grace of God in the individual, they came in time to have an enlarged perception of the meaning of Salvation. Both the old General and my dear Mother were irresistibly imbued with this idea of the call of God to get the people saved from an evil and hell, and it was that which at first filled their thoughts."

"Thus it was that the early converts were drawn to the Church—where the result that many of them quickly fell away. Others came back and reported that they were not received very cordially, while others again realized that they were 'speckled birds' even where they were apparently warmly welcomed."

"The first extension of view took place when it was realized that the true ideal would be to gather these converts into a community, or society, whose aim should be to use all its members to make other converts. This began came about, and a new thing began to take place—instead of converts being added to the rolls of existing religious bodies—gathered in, sheltered, and little more heard of them—the first thought and anxiety was that each should be turned into a worker for other



The Army of the Helping Hand

Some of the many ways in which the Salvation Army is serving the people of all lands are shown in the above sketch. To everyone it offers "Come" and points them to the Saviour of mankind.

souls. Thus the Christian Mission was formed with the thought that every member was a responsible soul-winner. It immediately began to reproduce itself—which the Army has never ceased to do.

STILL LARGER IDEA

"And now another and still larger conception made its influence felt, one which although it did not make its way with any great rapidity, came over a period of years to be one of the most important governing forces in the Army's life. I mean this—that it was perceived that Jesus Christ's scheme of Salvation comprehended more than the conversion and Holiness of the individual. That while this must ever come first, and can never be replaced by anything else, Salvation must embrace the whole idea of loving service for the world. So the Army began to teach its people, and has gone on teaching its people, that not only must they for themselves be reconciled to God—but again—must walk in white; and not only must they, when thus they are transformed for the Salvation from sin and hell of those around them, but, more than this—they must also consider themselves the servants of all, called upon and commissioned by Divine compassion and wisdom to render every service which kindness, sympathy, long-suffering, and forgiving love can inspire or exact."

"Consequently, we say to the people who are saved: 'Go and try to get your neighbours saved by the same Saviour! He died for them. He lives for them. He loves them. But—feed them if they are hungry! Wash them if they are filthy! Clothe them if they are naked. Visit them in their afflictions! Weep with them in their sorrow! Stay by them in their sicknesses! Treat them as friends rather than

as neighbours! And do all this whether they will accept our Gospel or not!'"

Surely the General has condensed the Salvation Army's—its creed and its deed—into a few sentences, and it was but the most natural sequence to hear him say—

INEVITABLE OUTCOME

"You will see what this led to—the progress and expansion of the Movement at which both the religious and secular worlds have marvelled. Yes, here also is the true principle underlying the Army's Social Work. That work has not taken the unique position it now occupies in our world-wide propaganda and activities by mere accident or by a passing spasm of sympathy and compassion. It is the natural and inevitable outcome of the truth to which I have just been referring."

"Do you not realize how different this is from the normal notion about religion and charity—that people should be gathered in from the world into a little flock, sheltered and instructed by devoted pastors, made cozy in their conventicles and at their communion tables, while the great multitudes outside sweep past them not only to suffer hell but to drop into hell hereafter! Oh, I would say to all my beloved Salvationists: Beware of anything which tends to narrow down this great conception, this grand evangel: that by the power of Christ and Him crucified every Salvationist is to have a hand in putting right everything that is wrong!"

BENT ON WINNING OTHERS

"This is what I mean when I say the Army is the Army of the Helping Hand. It is an Army of God! An Army of men and women won for God! An Army before everything else bent on this—the winning of others for God! But an Army also sent by God to cleanse the slums—to close the brothels—to stop the drink—to stop the unbelief—to stop wickedness whether in the high or the low—to call men from their animalism and selfishness—to fight for the right."

"What is more, this conception contains the germ that gave the impulse to the Army's work on behalf of other lands. We had no ambition to be known just a Missionary Society—no matter how good—as that is ordinarily understood. Rather our idea was: Here are these people! They can be helped in and from their miseries and woes and sins. And I contend that to-day in almost every land the Army is winning the truest in operation—that in order to be true followers of Christ we—even the humblest and weakest of us—are just as much bound to go about as He did, doing good wherever there is good to be done, as we are bound to pray, to keep the Commandments, or to love one another. Really, what is all this but a practical and living presentation of the Everlasting Word of God, by which He started out to make a people for Himself and unto His glory—the Word which says, 'Thou shalt love the Lord Thy God with all thy heart, . . . and thy neighbour as thyself?'"

AT THE VERY ROOT

"There are certain fundamentals or doctrines upon which the Army is built, General?"

"Of course! And let me say at once that while these may not have been spoken of in every address, and that while all the workers may not have attached the same relative importance to them, they form the first lay at the very root of everything that was said or done."

"There was, for example, the truth of Revelation. We believe the Bible, and untrammeled by any rigid rules of verbal inspiration

and uninfluenced by pet theories, we brought the Word of God into the common life of the people, and we have sent forth tens of thousands of living epistles to interpret its spirit and its message to mankind."

"Salvation for every man, from every sin, was first and foremost in our glorious proclamation. And while, thank God, the Army was not alone in this, I do think it struck a distinctive note in at least one particular—namely, its insistence upon instantaneous action. Thus the message has always been followed by the application: Salvation for you—and Salvation on the spot! All over the world this blessed consolation has been and is being put upon souls."

"The Army has never equivocated about the solemn truth of a Heaven and a hell—the one to be gained, the other to be shunned. While it has always been immensely impressed with the compassion which does not exaggerate his guilt, but, on the contrary, pities the sinner, yet it has ever been keen and fierce in its denunciation of wrong-doing and in its contention that in the very nature of things

sin must either be pardoned here or be punished hereafter. 'Give up your wickedness,' we have said in every language under heaven; 'drop all your death-doings—or you will surely be damned!'"

"Nor can I exaggerate the importance of the Army's proclamation of a Full Salvation. A second experience equally definite with the New Birth, in which the Holy Spirit takes full possession of body, soul and spirit, and casts out all that is displeasing to God. I have never met a definition of this mighty truth in its relation to sin more comprehensive or more simple than that which the Founder used to give of the distinctive experiences which a man undergoes: (1) Under sin; (2) Over sin; (3) Without sin." This last blessed experience has been one of the secrets of our raising up of our Officers. We should never have dreamed of sending out the people we have chosen to be teachers of others and soul-savers had we not believed that it was possible for them to 'walk with God in white,' and that this would make up for many of the deficiencies of their training and history—this

possession of a Clean Heart and of a soul alight with love to God and all mankind."

"Invariably woven into all this has been the clothing of the truth with human personality. This conveying of the Divine Message through human messengers enabled us to reach the people as nothing else could have done. I know it is often felt that we do not sufficiently separate our Officers from the commonness of life; that they are not sufficiently refined and educated, and so forth. But there is a purpose in all this: We wish that the Divine Call to service and Officership should be realized by 'the common people' to apply to them. And this seems to us to be following the line of the steps both of Jesus Christ's teaching and example."

"What the Salvation Army owes to its teaching of religion pure and undefiled," the General concluded, "is incalculable. In scarcely less measure is the world indebted to it for its faithful upholding of the whole Truth of God."

"Let this Jubilee be a recognition and an expression of sincerest gratitude therefor."

IV.—WITNESSING AND OVERCOMING

The Army's Stern Battling for Its Principles, and Its Conquest Over Insidious Foes

THE SEQUENCE of conflicts which the Army's Jubilee commemorates would not be complete without some allusion to another kind of opposition than that which the General has already so graphically described. Fought neither against physical violence, nor legal twistings and subterfuge, this battle was more insidious, and therefore even more dangerous to the growing community which God was sending William Booth to found, and which was being Divinely led forth to a larger destiny for the promotion of His Kingdom.

Asked whether there had not been great difficulties in not losing involved in faithful adherence to the principles which the Army believed to have been revealed, and to which he referred in the previous interview, the General at once answered:

"To begin with, in those early years," he said, "we encountered formidable opposition from the out-and-out infidel party. There was prevalent at that time a species of blatant, challenging infidelity, of which the late Charles Bradlaugh was the leading exponent. This form of unbelief had various manifestations. There were, for example, the poor, deluded creatures who went about on the 'Strike-me-dead-while-I-wait' model. We smile now at this foolish and puerile bravado, but at the time it was a factor in the laudable Righteousness which we had to wage both in parts of London and in some of the principal towns outside."

"Then there were what you might call the historical revilers, who brought out all the evil things—mostly imaginary—which were supposed to have been perpetrated by the followers of Jesus Christ. There was also that infidelity which was always seeking 'occasion of stumbling' by challenging to debates."

CHALLENGED SOMETHING!

"This was one of the first forms of trouble with which we met in the East End of London, and was particularly associated with an individual known colloquially as 'Scouty.' His hunting ground was the Strand and he was brought almost every baragane to the same claim—namely, that he challenged somebody or something! For a long while we could scarcely hold an open-air meeting but this type of interrupter emerged and aired his distractions."

"And how did the Army eventually overcome?" "It overcame by the power of testimony! From the very start we said to our people: 'Don't argue! Your business is not to confute; this is not a matter of human reasoning. Put up some witnesses to the power of God and changed lives! Against such witnessing, no opposition could stand! When a witness like John Allen, the converted navvy, for example, stood forth in his own street and boldly declared his witness, 'Men, you know me. You know what I was, you know what I am. If I do not live it, I know me down!' no answer could be made. It was as

effective a witness to the power of Jesus Christ as was that of the man born blind. 'One thing I know, that whereas I was blind, now I see.'"

"It was much the same with the very bitter and widespread animosity of the ideas of the sacrifice of Jesus Christ, which was at one time experienced. 'The offence of the Cross' was a reality indeed. Possibly some of our dear, earnest comrades did seem almost to invite this form of opposition by their perfectly sincere, but crudely expressed allusions to the death of the Saviour. But that did not excuse the almost malicious eagerness with which even magistrates and some of those holding public positions seized upon this as a pretext for denouncing us as proclaiming a 'religion of the shambles.' Gradually the Army triumphed over this also, except among the narrow intellectuals, by the persistent presentation of the Truth, emphasized by the testimony of those who had been saved. I repeat, we did not meet these accusations by arguments, references to Scripture texts, or theological logs, but by the living testimony of those who, from their own experience, could say that they were redeemed with the precious Blood of Christ, as of a Lamb without blemish and without spot. We sang, and were never tired of singing—

His death, is my great
And hear the Blood speak that has answered for me!
"Another problem which met us, at any rate in the late seventies and the eighties, was the then

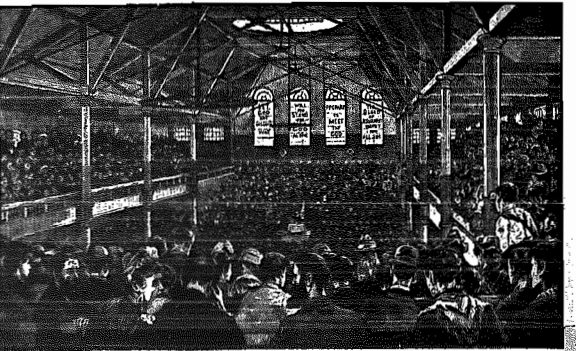
spreading doubt as to the divinity of Jesus Christ. It was not so much that the Unitarian idea openly was stated, but rather that a subtle form of unbelief began to show itself in many quarters where hitherto there had been a full acceptance and acknowledgment of the Divinity of the Son of God."

FRIENDS THAT HINDERED.

"This reacted upon the Army in the same way as some of the difficulties I have already mentioned. In those years especially, many religious people were attracted to our meetings, came in contact with our people, and invited them to their homes. As a consequence, more than once serious trouble was brought home to us by the defection of Officers and others from the glorious Truth of which I am speaking. Not that I think the Army was for one moment in danger of religiously losing its way, but I think that the Saviour, but I mean that some of these men and women were influenced in a way that blunted the directness of their teaching and the boldness of their witness to this glorious revelation."

"A still more arduous struggle was it to maintain in its simplicity the doctrine of Full Salvation. This arose partly because of the attitude of those who persisted in misrepresenting it, indeed, I believe it would often have been far easier to have upheld the truth in face of those who honestly attacked it, than it was to defend it in

(Continued on Page 13)



The Late Mrs. Booth Addressing a Meeting at the White Chapel Hall, now the Headquarters of the Men's Social Work in the United Kingdom

V.—THE ORIGIN OF THE SOCIAL WORK

The Movement Towards the Slums—Practical Christianity—Rescuing Girls from the Streets—Ministering to Prisoners—The First Shelter for Homeless Men

Every soldier carried a marshal's baton in his knapsack, as Napoleon declared, then certainly the humblest Soldier of the Salvation Army bears within him and within her, in their spirit of self-sacrifice and consecrated aggression for the Kingdom of God possible, the spirit of vastly wider influence and more lasting fame. Within their glory, even here on this earth, is a "crown of glory" that fadeeth not and a name that shall be held in continual remembrance!

WIDER ACTIVITIES

"You had in the last interview reached a point, General, where this new Organization had gained its footing, so to speak, and was beginning to stretch out towards wider activities."

"Yes, though as yet only on the field side. It was this that took me on a distant journey for the purpose of opening what to-day we should call a new Corps. I was quite a young fellow, and was arrested locally by one of those devoted men of whom I spoke last week, Captain Thomas, as we later knew him, was not particularly great on the platform, but he had a heart of gold, of abounding love and sympathy where sorrow and poverty and suffering were concerned! Together we visited the lowest and poorest districts of that town, Thomas putting on an apron and scrubbing the dirt off the floors and cleaning the grates and lighting the bits of fire, while I helped to wash and tend the sick, cut the tangled hair of the old and helpless, and so forth. Between us we clothed the naked, fed the hungry, and sometimes performed the last loving services for the dead."

GAVE MOVEMENT DIRECTION

"Captain Thomas died not very long after, and went to Heaven in a chariot from the streets of Whitechapel; but I ask you again, what do we not owe to such as he? It was this that gave practical Christianity its way to the Movement the direction towards the low and slummiest of the population. We saw, from this humble beginning, a vista of human want and misery such as we had not realized before, as also a better way of dealing with it than merely going to such 'homes' with a tract or an invitation to attend a meeting. Thank God, too, that our Founder and those who acted with him, instead of saying: 'This is not spiritual work, this is not the vocation of an Apostle! he wit to perceive that it was a manifestation of the very thing we were most striving to bring into the people's lives—the love of God."

"From this simple revivification of practical compassion sprang later on the Cellar, Gutter, and Garrett Brigade, which was conducted with such success by my dear sister the Consul and her Training Garrison girls. The work aroused attention, and was widely written and spoken about. Twenty a point was reached where it was felt that it ought to be extended. Amongst others especially interested in it was a Mrs. Webb, a devoted but humble Soldier, and her husband, who also was a Salvationist. This good woman had been helping the Brigade. She came to me one day and said, 'I should so much like to do something for these poor people. Will you let me go and live in a slum? I would not be dependent upon you for support; what I want is your permission to go and live and work there for the Army.'

FIRST SLUM POST

"As a result, I went with her to a densely-crowded area just off the Walworth Road, where we settled upon three rooms. Here the Webbs lived for some time, and this was the

first regular Slum Post established by the Salvation Army—the forerunner of one of the most Christlike enterprises which perhaps the world has ever witnessed."

"You say, General, that in all this there was no deliberate planning on the human side of things, but all was by the providential leading of God?"

"That is just it—and through the humblest and simplest instrumentality. You know, and all the world knows by this time, that a marvellous network of mercy the Women's Social Work has become. Well, its establishment followed very similar lines to those I have been describing. To our Penitent Form at White-



A Sidelight on the Great Extent of the Women's Social Work Throughout the World
Gathering in Clapton Congress Hall of a thousand rescued women. Over ten thousand women and children pass through the Institutions of this branch every year.

chapel, from the earliest days, came numbers of poor girls, who, weary of life, looked to us for some means of enabling them to forsake their deadly calling. A kindly woman-comrade here, and another there, would fix up one of these poor creatures for a night in their own homes. But this was only a casual, uncertain, and often very inconvenient method of dealing with a growing problem.

MOVED WITH COMPASSION

"Presently a warm-hearted, motherly little woman, named Mrs. Cottrell, who had already consecrated her own 'front room' to this use, came to me and said, 'If only I had more room I could take these poor girls in for a few days and look after them until they could be passed to some 'Home'.' Very well," was my answer. "Take a larger cottage and we will help you. It was done. Then, when this became crowded and the position inconvenient both for this dear comrade and her husband, we rented their little house, and they moved elsewhere. Mrs. Cottrell remained in charge, and presently, as the experiment extended, still another cottage was added."

"At this juncture, my dear wife, Mrs. Booth, was appointed to direct the new enterprise. She was horrified and amazed at what she soon saw and learned; so much so that she gave me little peace day nor night! Indeed, there was a scene in which her cousin the Salvationist and reformation of animals was so deep that it spoiled some of the happiness of our second year together. She not only went over the undreamt-of degradation and misery of these lost women, but suffered intensely in realizing that so little was done for them."

"As most 'War Cry' readers will know, this work rapidly became not only one of the Army's greatest triumphs over evil, but one of its chief glories also, spreading to every

corner of the globe, winning the praise and approval of even the critics and enemies of religion, and earning the gratitude and blessings of ten of thousands of those who were once labelled 'daughters of shame.' Ah, the General added with shining eyes, 'the name of Mrs. Cottrell, that humble Salvation Army woman Soldier hidden away in her little home among the miles of East End houses, will be among those handed down in honour to our posterity, revered for what she did and still more for the mighty work to which it led!'

A moment later the General, who had a few hours before had concluded the inspiring Jubilee Two Days with God, and might well

have been excused this fresh call on his time and strength, burst forth with—

"And what of the Army's Work for Prisoners! That, you know, originated in Australia. You remember the late Colonel Barker—himself an East-End Convert whom we had sent out there? Well, through reading a newspaper account of a revolting crime he became interested in a murderer whose awful fate was laid upon his soul. He could not shake off the call of that poor sinner. He gained permission to speak with the wretched man in his cell, got him converted, and was allowed to accompany him to the scaffold. This event tremendously stirred compassion for the neglected and unfortunate class who occupied the prisons of that country, while on the other hand the authorities were much impressed with what he had been able to do in the case I have named."

"Thus consent was sought and obtained for him, and then for other Officers, to regularly visit the prisoners. Soon Homes were opened for their reception, and the Colonel wrote to us in the Old Country imploring us to start something similar here."

SEEKING AND SAVING CRIMINALS

"Once more the voice of a wise leader came in, and gradually, not in this country alone, but in practically every country where our Flag was unfurled, this work of seeking the Salvationist and reformation of criminals was established. Modified according to the varying national conditions, so that the lines on which it is run, say, in the United States, differ widely from those adopted in Sweden or Great Britain, yet having in view the same end, and inspired by the same universal spirit of love to God and love to man, this branch of Army endeavour has won universal acclaim and sympathy, and is probably de-

signed to accomplish much more than yet seen. "Already, as you are aware, it has led to some striking off-shoots—efforts having a kindly purpose and aim. Such is the Reformatory Work for boys and girls which for some years has been carried on in Australia, and more recently in New Zealand."

"And the Shelters, General—one of the earliest and most typical Institutions connected with the Army's Social Work?"

"Yes. The case was different with them, for it was on the dear old General's own initiative that the work began. But it was just as unpremeditated as the sections of which I have been speaking. I well remember the General coming home one very late one night from Hastings or Portsmouth. He, as well as myself, was then living at Clapton, and upon my going over to see him early next morning, I found him in his dressing-room only partly dressed, and pacing the floor."

"I say, Bramwell," he cried as soon as he caught sight of me, referring to his journey from the railway station the night before, 'did you know that men slept out all night on the bridges?'

"Well, yes," I replied; 'a lot of poor fellows, I suppose, do that.'

"Then you ought to be ashamed of your-



Penitent Form Scene at the Blackfriars Shelter

self to have known it and to have done nothing for them!"

"I began to speak of the difficulties, burdened as we were of taking up all sorts of Poor Law Work, and so forth; but my father, who, as he talked, was marching backwards and forwards, waving the brushes he held in his hand, stopped me with—

"Go on and do something! We must do something! We must do something!"

"What can we do?"

"Give them a shelter!"

"That will cost money!"

"Well, that's your affair! Something must be done. Get hold of a warehouse and warm it, and find something to cover them. But mind—don't cosset them!"

"Accordingly I set to work. An old building was secured in the East India Dock Road, all obstacles—and there were many—were overcome as time went on, and the process of remaking men—physically as well as morally—began to develop."

"Again I say: A Jubilee of deepest thanksgiving and highest praise to God! What else is possible? What else indeed would be either seemly or right?" And the General had disappeared through an inner door on the next waiting and urgent business.

VI.—THE GREAT FIGHT FOR FREEDOM

Organized Forms of Opposition—The 'Skeletons'—Riots in Many Places—Salvationists Persecuted, Beaten and Sent to Prison

THERE is something truly Apostolic about the moving story of the persecution and prosecution to which the Salvation Army, from its inception, was subjected. Although the General, in the present interview, was speaking only to indicate some of the principal aspects of a deeply interesting experience, and referring only to the United Kingdom, enough was said to establish a Jubilee claim for this—that the Salvation Army has done and suffered much to gain the precious liberty enjoyed to-day to proclaim the Salvation of God on street and highway. Liberty, "bought with a price"—its possession adding yet another note in our ascription of praise to Him who giveth us the victory. From the first, also, the General shared in the bufferies and hatings that were the lot of the Movement. He was valiant in defence of his comrades, suffered personal injury, and took an important part in the efforts which led to ultimate triumph.

"Would you be so good as to recall the more organized forms of opposition, General?" we asked. "The Skeletons, for example."

CREATED DISTURBANCES

"Well, the Skeleton Army," he replied, originated in Whitechapel. We were in the habit, as I have said before, of holding a great many open-air meetings, and no doubt (this with a smile) we did become to some folk, something in the nature of a nuisance. Blended with other motives was a dim realization that this new and untried Organization was making headway and threatening the interests of certain vested ones. So some of the hater sort created disturbances at the open-air, and then began to interfere with the processions, often throwing us, thus, on the ground so as to trip us up, insult the women, and in general attract outrageous notice."

"Instigated by interfering, the police allowed this conduct and presently sticks and stones, revolvers of every kind, and (grimly) 'cats and dogs' came into use. Our Halls were invaded, windows and furniture smashed, and 'stink-bombs' thrown amongst the audience. Still the work went on, and a certain Superintendent Arnold proved himself an absolute enemy."

"It was at this juncture that the thing became openly organized. A band of young fellows united a 'Skeleton Army.' They carried a flag on which was shown a skull and cross-bones, sang ribald songs, talked blasphemous nonsense, and 'kicked up a row' whenever we appeared, and sometimes when we did not."

"News of this got into the papers, and the idea of a Skeleton Army to oppose the Salvation

Army was soon taken up in other places—Bath, Bradford, and elsewhere. Naturally the General appealed to the authorities, claiming our lawful rights with the enjoyment of which the rabble interfered, and pointing out while he had a strong objection to prosecuting the police should at least protect the women. In vain! Though there arose a small neutral body whose purpose was to attack the Skeletons in our defence, we discouraged it, foreseeing that it would lead to riots—which, later on, was actually the case in some districts."

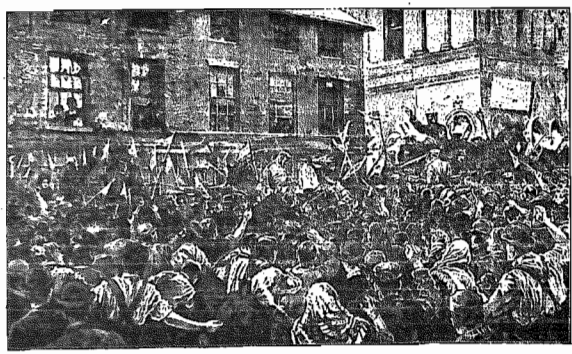
"Thus the idea came to be widely entertained that we were bawful game, that the protection of the law was not for us, and though in a few places, including Whitechapel, some cessation of violence was presently secured, large numbers of people had the belief firmly fixed in their minds that Salvationists could be attacked with impunity. So that for years we still had trouble."

"It was after considerable difficulty that we persuaded the then head of the Metropolitan Police, Sir Edward Henderson, to make a private inquiry as to what was going on. The result impressed him, and he ordered the worst

offenders in the East End to be cautioned. All the same, the police were only half-hearted, and appeared rather to enjoy seeing our people harassed and beaten."

"An extraordinary and violent outbreak occurred at Basingstoke, even after some slight modification of the disorders had been brought about in London. The mob practically took possession of the town, and their doings attracted the attention of the London Press."

"About this time Mr. W. T. Stead came to the Metropolitan from Darlington, having left 'The Northern Echo' to take up a position on 'The Pall Mall Gazette.' I called his attention to what was going on at Basingstoke, and he in turn interested Mr. John (now Lord) Morley, the then editor of the 'Pall Mall'—already a man of great influence in the literary, as subsequently he became in the political world—in the question. At our suggestion Mr. Stead made an independent investigation, and as a result a stinging article appeared in his journal. The first effect was to bring Mr. Superintendent Arnold to his knees! He came round to our Headquarters in Whitechapel to see us, expressed his regret at what had



The Sheffield Riots—On the Occasion of the Visit of the Founder and Mrs. Booth to the City—A Mob Attacked the Procession

"Where would the Army have been but for this principle, I ask? Hung up in some hole-and-corner district of the land of its birth, without an outlook beyond its narrow boundaries or a future worth speaking of? This is the grand idea that has given it liberty and sent its flag around the earth—(1) That if you have got a religion worth having, you must maintain it; and (2) if you have got the religion of Jesus Christ, the first proof of it will be that you will want to extend it to your fellow-creatures for whom also He died, whether they be black or white, bond or free!"

WE ARE Looking For You

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One Dollar should be sent with every card, where possible, to help defray the expense. In case of reproduction of photograph three dollars (\$3) extra.

All Officers, Soldiers, and Friends are requested to assist us by looking regularly through the files, and if possible, inform Major Peacock it able to give information concerning any one, always stating name and number of same.

MANRON, DONALD (397). About 60 years old. Stomachum, presumed to be in Toronto. Native of Cathlamet, Scotland.

ROMAN, JOSEPH (400). Age 40 years. Medium height, fair complexion. Employed for several years in elevator works in Manitoba. Supposed to be in Alberta now.

ROBSON, WILLIE (400). Fair complexion, 5 ft. 8 in. in height, age 35. Sometimes works on railway. Last heard of at Drumheller, Alberta.

LARSEN, OLAF (400). Member of 168th Battalion, C.E.F. Struck off the strength at Winnipeg, July 21st, 1916. Presumed to be coming over to Canada, Saskatchewan.

LARSEN, CHARLES (412). Disappeared from 753 McMillan Avenue, Winnipeg, September 18th, 1918. Age 35.

EDWARDS, FREDERICK (415). Last heard of at 810 Port Street, Victoria, B.C.

TATUM, WILLIAM (412). Disappeared from 1000 Main Street, Winnipeg, 1918. Age 35. Was in Middlemore Home of Birmingham, England, some years ago, but are presumed to have come to Canada.

PETERSEN, OLD PETER (323). Dane. Last heard of at 1000 Main Street, Camp, Henningsby, B.C.

MACEY, PHILIP (370). Last heard of as being confining with Sir John, in the G.T.C. construction camp near Saskatoon.

HARVEY, ARTHUR (370). Disappeared from 1000 Main Street, Winnipeg, 1918. Age 35. Height 5 ft. 10 in. Slim, grey eyes, fair complexion; dark hair above. Was discharged from 1000 Main Street in April last.

DEARE, FREDERICK JOHN (312). Native of Birmingham. Last heard of in 1918 from Montreal. Supposed to be returning to Winnipeg. Jeweller by occupation. Information believed by occupation.

STONESTRICH, SINKHAUGEN, alias Al Christ Nelson (328). Norwegian. Was married in Columbia for some time. Stated he intended taking up land in Alberta.

HEMINGS, C. P. (339). Presumed to be in Winnipeg.

RICE, JAMES NICHOLAS (352). Disappeared from Port Arthur in 1917. Was in employ of C.N.R.

MCINTOSH, JAMES (351). Canadian. Age 48. Laborer. Last heard of in Vancouver. Member of Foresters' Society.

WILLIS, FREDERICK (350). Disappeared from 1000 Main Street, Winnipeg, 1918. Age 35. Height 5 ft. 10 in. Stated he might go to United States.

FERGUSON, JAMES (360). Age 48. Farmer. Last heard of in Quebec. Stated he was in 1918.

HURLEY, ERNEST E. (428). Age 31 years. Irish. Druggist by trade. Disappeared from Winnipeg in September, 1918.

GLOVER, MRS. WILLIAM (412). Disappeared from Winnipeg, 1918. Age 35. May have come to Toronto.

Replies to the following should be sent to LIEUT.-COLONEL A. CHANDLER, Salvation Army, Albert Street, Toronto; marked "Inquiry" on the envelope.

MRS. EDITH OHNENBERG (12169). Age 40. Native of Canada in 1917. Last heard of in Toronto, in 1918. Relatives in Finland for news for news.

FRED WHARTON WILLIS (12173). Age 27. Height 5 ft. 10 in. Dark brown hair, eyes, and mustache. May be working in Northern Ontario; bus work.

MCNEST, GEORGE (12189). Age 30. Height 5 ft. 10 in. Dark hair, brown eyes. Returned whereabout.

MRS. WILLIAM GLOVER (12174). Age 40. Native of Canada in 1917. Last heard of in Toronto, in 1918. Relatives in Finland for news for news.

ALBERT ERNEST SUTHERLAND (12187). Age 47. 5 ft. 10 in. Sallow complexion. Dark hair, blue eyes. Wife in Canada for news.

WARREN, ELIE and MAUD (12188). Age 18 and 18 years. Left home on September 10th. Mother in Hamilton anxious for news.

WALTER JOHN PERRY (11899). Age 30. Blue eyes. Native of Scotland. Last heard of in Halifax. Sister in Newfoundland anxious for news.

WILLIAM WILLIAMS (12162). Last heard of living in Prince Edward Island. Brother in South Africa anxious for news.

JOHN BERT WEBB (12049). Age 25. Height 5 ft. 10 in. Fair complexion. Height 5 ft. 10 in. Blue eyes. Native of New York.

MRS. MARY CLARK, nee Mary McDermott (12184). Scotch. Age 41. About 5 ft. 9 in. Well built, weight 120 lbs. Sallow complexion. Abundant black hair, slightly turning grey, eyes blue. Left her home at 145 Niagara Street, Toronto, on September 25th, to visit a relative in the city. Has not been heard of since. Husband and daughters anxious for news.

A Glad Welcome Home!

THE SALVATION ARMY OFFERS TO EVERY RETURNING SOLDIER THE HEARTIEST OF WELCOMES

Hostels where comfortable lodging and good food may be obtained at reasonable prices have been opened at many places.

All Salvationists, many of them returned men themselves, will be delighted to serve the home-comers or their relatives in any way.

Come to the Meetings at the Army Hall, and join in thanking God for victory, peace, and a safe return!

SONGS OF SALVATION

TURN TO JESUS

Tune: Spanish march, 90.

Many souls who wander wide
From the only source of bliss,
Turn to Jesus crucified,
Fly to those dear wounds of His!
Sink into the purple flood;
Rise into the life of God.

Oh, believe the record true,
Go to you His Son hath given!
Ye may now be happy, too,
Find on earth the life of Heaven!
Live the life of Heaven above,
All the life of glorious love.

THE OPEN FOUNTAIN

Tune: Oh, wash me now, 12.

Within my heart, O Lord, fulfil
The purpose of Thy death and pain,
That all may know Thou livest still,
In bread-washed hearts to love and reign.

Chorus

The fountain now is open wide, etc.
O Lord, I gaze upon Thy face,
That suffering grace so marred for

Touched by the wonders of Thy grace
My heart in love goes out to Thee.

WELCOME FOR SINNERS

Tunes: Evan, 31; Manchester, 47;
Song Book, 100.

Come, every soul, by sin oppressed,
There's mercy with the Lord;
And He will surely give you rest,
By trusting in His word.

Chorus

Oh! Jesus, my Saviour, will welcome sinners home,
Sinners, don't delay!

For Jesus shed His precious blood,
Rich blessings to bestow;
Plunge now into the crimson flood,
That washes white as snow.

THINE ALONE

Tunes—Innocents, 83; Jesus, Lover of my soul, 84; Song Book, 782.

Jesus, all-atoning Lamb,
Thine, and only Thine, I am;
Take my body, spirit, soul;
Only Thou possesse the whole.

Thou my one thing needful be;
Let me ever cleave to Thee;
Let me choose the better part;
Let me give Thee all my heart.

Nothing else can I require;
Love fills up my whole desire;
All Thy other gifts remove,
Still Thou givest me all in love.

COMING EVENTS

COLONEL TURNER

(Chief Secretary)
Calgary—Sun-Mon, Oct. 25-27;
(Young People's Gathering)
Edmonton—Tues, Oct. 28;
Vancouver—Fri-Sat, Oct. 31-November 1;
Victoria—Sun-Mon, 23.

Mrs. Brigadier Porter—Calgary, Thurs., Oct. 23 to 28; Vancouver, Sat-Sat, Nov. 1 to Nov. 11.

Major Goodwin—Calgary, Sat-Sun, Oct. 25-26-27; Fort, Tues, 28; Cranbrook, Wed, 29; Nelson, Thurs, 30; Kamloops, Sat-Sun, Nov. 1-2; Vancouver, Fri-Sat, 3-4; Victoria, Sun-Mon, 5-6; Col. Sat-Sun, 8-9; Leithbridge, Nov. 10; Medicine Hat, Tues, 11; Regina, Wed, 12.

Major E. Sims—Calgary, Sat-Sun, Oct. 25-26-27; Vancouver, Fri-Sat, 3-4; Victoria, Sun-Mon, 5-6; Col. Sat-Sun, 8-9; Leithbridge, Nov. 10; Medicine Hat, Tues, 11; Regina, Wed, 12.

Major Peacock—Calgary, Sat-Sun, Oct. 25-27; Edmonton, Tues, 28; Vancouver, Fri-Sat, 3-4; Victoria, Sun-Mon, 5-6; Col. Sat-Sun, 8-9; Leithbridge, Nov. 10; Medicine Hat, Tues, 11; Regina, Wed, 12.

Commandant Carroll—Grand Rapids, Sat-Sun, Oct. 25-26; Lahr, Saskatoon, Oct. 27-28; Regina, Tues, 28; Water Hole, Wed, 29; Peace River, Thurs, 30; Nov. 3; Edmonton, 11; Wed, 12; 5-7; Edmonton 1, Sat-Sun, 8-11; Edmonton 11, Wed-Fri, 12-14.

WORTH REMEMBERING

Why are we for ever running after things that gratify the senses of the body? This is what he means. Is there, then, an endlessness between them and us? A Prayer alone is not sufficient in the life of holiness. What prayer teaches you your must be a prayer and your prayer has taught you little unless it teaches you to know for others before yourself.

How to begin. In the morning make a solemn resolution to do your actions that day for the love of God, in Christ, with Christ, and by Christ. "Do all to the glory of God." Once or twice in the day if stated hours, review this solemn resolution. At night, review the day and thank God.

Little by little God teaches the soul, enlarging and expanding its knowledge of Him according to the measure of the gifts He dispenses to bestow upon it. That is why some very small and humble souls become so large and wise in spiritual things.

TO HELP THE ARMY

Friends who desire to help the Army will obtain the fullest particulars of its general work or any branch in which they are specially interested by applying to the local C.O. Office, or to the C.O. of Canada East or West. Accredited by Commissioner Richards, Salvation Army Temple, Albert Street, Toronto; and to the C.O. of Canada West, to Commissioner Burton, 203 Confederation Life Building, Winnipeg, Man.

Some may not be able to give as much as they would like, but even such small donations are of great value, and doing an Army in anybody, remember the work of the Army, by their Obedience how to proceed will be given. Turned upon application as above. This applies to small legacies as well as to large ones.

OCEAN TRAVEL

Officers, Soldiers, and Friends of the Salvation Army, travelling in Europe, will find it distinctly to advantage to book passage with the Imperial War Department. Bookings may be made at the British Isles Cable Office, 251 University Street, London, E.C. 4, or at the Salvation Army, 203 Confederation Life Building, Winnipeg, Man.

Salvation Army Hostels

WINNIPEG—Logan Avenue East, near Main Street

VANCOUVER—Gore Avenue (Naval and Military)

VICTORIA, B.C.—589 Johnston Street

PORT ARTHUR—219 Pearl Street

CALGARY—214 Ninth Avenue East

FORT WILLIAM—210 Simpson Street

TORONTO (Soldiers' Dependents)—916 Yonge Street

TORONTO—Corner King and Church Streets

KINGSTON—King and Clarence Streets

LONDON—York and Clarence Streets

ST. JOHN, N.B.—Prince William Street

CHATHAM, Ontario—210 King Street West

HAMILTON—King and Charles Streets

HALIFAX—785 Barrington Street

MONTREAL—Corner Mansfield and Leguachetiers Streets

QUEBEC—16 Palace Hill

ARE OPEN TO ALL SERVICE MEN

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USE OF REST, CORRESPONDENCE, and LOUNGE ROOMS FREE

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